

THE REFORMER.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah, v. 1.

Princeton Theological Seminary.

We have lately met with a pamphlet, headed "*A learned and HONEST* clergy essential to the political and moral welfare of the community; no less than to the spiritual and eternal welfare of individuals:*" being a Plea for the THEOLOGICAL SEMINARY at Princeton, N. J. in a discourse delivered by *Philip Lindsly*, one of the Professors, before the Presbytery of New Brunswick, at their meeting in Trenton, October 6, 1818. We shall make a few extracts. After stating that every man is bound, according to his ability, to "contribute liberally towards the maintenance of a respectable minister of the gospel," he observes:

"And here, in passing, I shall take the liberty to observe, that very few men seem to entertain any just idea at all about this matter of supporting a pastor. There is not one clergyman of twenty in our country who receives an adequate pecuniary support from his congregation. In proof of this assertion, I appeal to the fact, that so

* [The following remarks have been communicated in application to the word *honest* used in the head of this pamphlet.]

"*Qui capit ille facit.*"

He who takes it to himself, makes the allusion.

Extract from Dr. Evans' "Sketch of the Denominations of the Christian World."—14th London Edition.

"By *honesty* I would be understood to mean, *character*—on which due reliance might be placed. Hence I look for an *individual* whose motives are above suspicion; who is under *no temptation* to employ his information for a *sinister purpose*. The human mind is capable of being impelled by considerations of a very various and even opposite description. *Vanity, interest, and ambition*, exercise a powerful sway in the production of human affairs. In receiving the truth from others, it behoves us to institute a *vigorous scrutiny* respecting the *conduct* of our fellow-creatures. Thus *alone* shall we avoid becoming a prey to ANY KIND OF IMPOSITION."

many are obliged to keep schools, to labour on farms, to take boarders, or to resort to some other occupation in order to add a trifle to the scanty pittance allowed them by their people.

“Correct sentiments are not generally entertained on this subject. Men seem to forget that a clergyman has wants of precisely the same nature with their own. That himself and family must be fed and clothed, and his children educated. That it is just as much his duty, as it is the duty of any christian, to provide for the future.

“But besides the ordinary demands for money to which he is subject equally with other men, there are some specialties in his case which render a larger provision necessary for him. Every clergyman, for instance, ought to be enabled to own a valuable library, or else every congregation ought to collect a public library for the use of both pastor and people. And ten thousand dollars would be a sum small enough for any wealthy congregation to expend on this object. Such a sum, or even one much larger, might be raised by a *rich* congregation in the space of a very few years, without burthening an individual.

“A minister of the gospel ought to be freed, as far as practicable, from worldly cares and pursuits. He ought to be distinguished for liberality and hospitality. He ought to have it in his power to set an example to his flock in these respects. To give to all public, charitable, and religious institutions handsomely and munificently. In a word, to be the almoner of his people. This he cannot be without a suitable revenue. And it often happens that a clergyman is charged with meanness, because he is obliged to economize rigidly; to live coarsely; and to make use of every honest means to get along: or, what is the truth, his people are covetous, and withhold from him a decent allowance for his services. I might say a great deal on this subject, and without the imputation of being an interested party. I wish that it may be honestly canvassed and thoroughly understood by all the good people of our land.

“There are various other objects which have claims on the purses of the rich, and on all in proportion to the means with which Providence has favoured them. But the object to which I design principally to invite your

most serious attention at this time, and for which I have selected my text, by way of accommodation, is the *Theological Seminary* lately established by the supreme judicatory of our church; and which is yet almost struggling for existence.

“The want of such an institution had long been perceived and lamented by the wisest and most enlightened christians in our country. The difficulties which were anticipated, were of so formidable a character, as for years to deter the boldest spirits from venturing to exert themselves, agreeably to their wishes, for its establishment. At length the attempt was made. And its incipient progress and prosperity have been such as to cheer the hearts of all the genuine friends of enlightened piety throughout our land. The corner-stone has been laid amidst many discouraging embarrassments; but consecrated by the prayers and the faith of the few who could look beyond these momentary obstacles to that never failing *source* whence originates every wise and truly benevolent plan, and from which alone adequate and seasonable support can be confidently expected.

“Yes, brethren, the great Head of the church was appealed to, and most humbly invoked to preside over and to direct the destinies of this school of the prophets. And we firmly believe, whatever may be the apparently adverse trials and occurrences which it may be doomed to sustain, that it will eventually triumph over them all. Whether the present generation shall have the honour of completing the glorious work or not: it will be completed. It will find friends and advocates and supporters somewhere and at some period. We entertain no fears about the event. But we feel for the reputation of the age in which we live: and particularly, for the section of the church in which it has been located. We do not wish that posterity should rise up and condemn the lukewarmness and illiberality of their fathers. We do not wish that the christian world, should, as present spectators, be permitted to wonder at, and to censure the apathy and indifference of their brethren in the immediate vicinity of this infant seminary so successfully commenced: but which may be left for years to struggle hard before it reaches the maturity and vigour of manhood. It was not so in the time of Moses when commanded to

build a tabernacle for Jehovah. The people brought gifts till they were forbidden to bring any more.

“Now let us inquire into the nature and object of this seminary.

“The object, as you know, is to educate and qualify young men for the work of the gospel ministry. The importance of this object will not be questioned, except by those who either openly or secretly disbelieve or disregard the gospel. The experience of eighteen centuries ought to be sufficient to convince the world, or at least the intelligent christian world, that religion cannot be inculcated by ignorance: that knowledge of no kind is intuitive or innate: that it cannot be acquired but by a course of study and application under such teachers and with such helps as are adequate to its attainment. No man is expected to excel in any mechanical employment; in any literary or scientific pursuit; in any worldly business; in any honourable or lucrative profession; without previously serving an apprenticeship, or submitting to a proper course of discipline and preparatory study.

“Who, for instance, would think of asking an ignorant peasant to construct a watch or a telescope: to explain the properties of the circle, of light, or of colours: to calculate an eclipse: to unfold the mysteries of the planetary system: to defend his property, character or life, in a civil court: to prescribe for him in sickness: to amputate a limb, or to perform any one important service out of his ordinary sphere? By what kind of process then can *such* a man be deemed suddenly qualified to officiate in that most awful, momentous, and deeply interesting of all human concerns? To explain the mysteries of religion; to become a spiritual guide to the ignorant, the perverse, and the perishing? To inculcate the sublime doctrines of the gospel: to serve at the altar of Jehovah: to be the ambassador of the King of kings: a minister of reconciliation: a defender of the faith: a physician of souls: an advocate for the truth in opposition to the arts, the cunning, the malice, and the learning of the world?

“Could the candidates for the sacred office, at the present day, be favoured by the immediate instructions of *Him* who spake as never man spake: could they for a length of time equal to that enjoyed by the first preach-

ers of the gospel, sit under the heavenly voice and wisdom of the great Master of assemblies, and then like them go forth into the harvest with the same extraordinary and miraculous gifts, and under the same divine guidance and assistance, we might safely cease any further concern about the matter. We might then leave the work of religion, and preaching, and salvation, in the hands of God, and wait to see him accomplish his own purposes in the way which seemeth good in his sight.

“Now multitudes seem to imagine, or affect to imagine, that as the apostles were generally plain, unlettered men, so would it be better to let such men now assume the sacred office and trust to the same extraordinary aid. This sort of reasoning often serves as a very convenient plea to withhold all countenance and support from any system which is likely to make a demand on the purse of the selfish and avaricious. There are some entire sects of christians, whose creed and practice seem to have originated from the secret attachment of the heart to the world; and who therefore very cheerfully relinquish to the *divine Spirit* the labour and expense of maintaining and propagating the benevolent principles of the gospel. There are not a few individuals of the same stamp among all denominations of christians; and in our own, it is believed, may be found a goodly number of the same cold-heart-

* The Society of Friends seems here particularly alluded to—and we are disposed to believe, if some of the Clergy in this country had temporal power vested in their hands, they would make use of something else besides arguments, to convince them that the labour and expense of maintaining and propagating the principles of the gospel, are not to be *relinquished* to the *divine Spirit*. But it is not a little surprising, how very favourably disposed some of the Society have become of late towards these men, and how uncharitable and unsuited to the times they consider any faithful testimony delivered against them. They now live at ease, and are unmolested in the enjoyment of their religious principles, and they seem to believe that it will never be otherwise, and wish the Priests and Clergy to be let alone, lest the intimacy and harmony which at present subsist between them, should be interrupted. This state of things wears an unfavourable aspect; for iniquity and the schemes of men being without rebuke, they will be likely to advance with rapid strides. And should an arrogant and overbearing priesthood once obtain an ascendancy in the councils of the nation, peace and tranquillity could only be enjoyed by an obedience to their mandates, and the adoption of their creed.

ed, mammon-loving cast, who grudge every farthing they are constrained to give, and who never do give, but as if they were giving alms to a sturdy beggar, rather to get rid of his importunity than from any desire to assist him, or from any conviction that he deserves assistance."

[After stating among the advantages of a public Seminary for educating and qualifying young men for the ministry—that acquaintances are formed and friendships cemented, which will be highly beneficial to the church at large—that a spirit of unity and fraternal affection will pervade the bosoms of fellow-students, and be strongly felt by all the pupils of the institution, &c. &c. he observes:]

"Hence will result a great and permanent good. Hundreds of ministers will, in a few years, be established in various parts of our country who will see eye to eye: who will harmonize in sentiment: who will understand by *orthodoxy* the same system of doctrine: and therefore be free from the jealousy, suspicion, misapprehension, and bigotry which now keep asunder so many brethren of the same family, and prevent their cordial cooperation in the common cause of religion and truth.*

"Christianity is the only system of religion at present known in the world which can lay just claims to a heavenly origin. If it be true, its own infallible oracles de-

* What the author of this discourse calls a common-place objection advanced against the seminary—"that it is a piece of extravagance—that the edifice is quite too large, too expensive, too elegant, and better calculated to make mere scholars and fine gentlemen, than hardy soldiers of the cross," we think is founded in reason. His reply, moreover, to another objection which he states is urged, viz. "That the Theological Seminary is calculated to cherish a spirit of ambition and worldly grandeur—that it will eventually become an engine of political power and ascendancy—that it will impart too much weight and influence and consideration to the clergy, and that they may in time prove dangerous enemies to the liberties of the state," is so lame and inefficient, that we are tempted to think, he was himself conscious of its correctness and felt its force. He observes, that "the only reason why the clergy once had any political ascendancy, was, because religion was established by law: but the constitution, laws and government and usages of our country give no preference to one system, sect, or creed over another." Does it follow that a different order of things cannot be brought about? We think no one acquainted with the history of past events, will venture to hazard the assertion.

clare the appointment, and the necessity of continuing forever, a ministry in the church. And how can this ministry be perpetuated except by the regular education of a competent number of young men to supply the places of those vacated by age, infirmity, and death: and to meet the growing demands of an enlarged and daily increasing church? What mode of education can be devised better adapted to meet these wants, than public seminaries exclusively devoted to this object under the special superintendence and control of the church itself? I propose this question with perfect confidence that a negative reply *cannot* be made to it; and will not be made to it, by the wise, the judicious, and the pious.

“The exigency of the case suggests this as the only natural and efficient method of furnishing an adequate supply of faithful and enlightened pastors and missionaries for the vast evangelized and unevangelized regions of this almost boundless continent: whose population is annually augmenting in a ratio which confounds all computation: whose spiritual wants of course are multiplying with equal rapidity: and to a degree, which almost overwhelms with discouragement the pious philanthropist while contemplating this great moral wilderness which is scarcely illumined by a ray of gospel light. Surely it is time for the friends of religion and humanity to awake from their slumbers, and to put forth all their strength in one grand effort to meliorate the condition of the countless thousands of our own countrymen who are literally perishing for lack of knowledge.

“I tell you, the fact, that the Theological Seminary of the Presbyterian church has been, for seven years, a beggar before the public: a soliciter of alms from one end of the continent to the other: that it is a beggar still, without the means of completing an edifice, which, when completed, will not accommodate more than a hundred students: and without the means of permanently supporting a single professor: is melancholy, humbling proof that our countrymen are backward in giving to the Lord's treasury. It is proof that we, in the immediate vicinity of this seminary, are peculiarly negligent and culpable. For I scruple not to affirm that there is wealth enough among the Presbyterians of New Jersey, to have defrayed the whole expense of establishing and endowing the institu-

tion, without sensibly diminishing the revenues or the comforts of our citizens generally. And I think it was from the beginning, and still is, peculiarly incumbent on this state to extend a munificent hand to this great work. Because this state will derive all the pecuniary advantages which such an establishment never fails to yield to any place where it exists.

“But on the presbytery of New Brunswick, within whose bounds it is located, is surely imposed an extraordinary obligation to spare no pains for its welfare. Have we discharged our duty, brethren? Has every clergyman bestowed his own mite, and exerted his influence with his flock and with the public in this behalf? It is not from a particular knowledge of the part which has been acted in this matter by any individual, that I venture on these inquiries. You may have all done your duty faithfully and honestly for aught I know. But there is fault somewhere: or the Directors long ago would have been obliged to announce to the people that their treasury was already full to overflowing, and to charge them to bring no more gifts for the sanctuary, as was done by Moses on a similar occasion.

“Shall it be told, an hundred years hence, in the annals of the American Church, that, at this flourishing period of the Republic, forty years after the achievement of our independence:—after having expended millions of money on the public edifices of our Metropolis:—after having lavished millions on schools, academies, colleges, roads, bridges, canals, forts, ships, armories, arsenals, manufactories, and a thousand other objects of a public or of a private character:—that an attempt was made by that very numerous and wealthy denomination of christians, the *Presbyterians*; under the most solemn sanctions of their most august ecclesiastical judicatory, to establish a seminary for the education of pious youth for the gospel ministry:—that the work was actually begun and carried to a certain extent, under the full belief, that the piety, zeal and wealth of so large and respectable a body as that to which the appeal was made, would never suffer the pecuniary means to be wanting for its completion:—but that nevertheless, after many painful and long continued struggles for some ten or twenty years, it scarcely obtained so firm a footing as to censure the hope of its permanent stability?

“I feel much on this subject; and lament that I have so recently turned my thoughts to it with any reference to the present occasion, as not to have been able to do justice to my own views and wishes.—For it would not have been, under any advantages, within the scope of my poor ability, to do justice to the importance and grandeur of the subject. I must beg my audience therefore not to impute to the weakness of the cause, the weakness of the arguments by which it has been attempted to maintain it. The cause I am confident is a good one. It has, and I trust will ever have, the ablest advocates.

“To you, respected fathers and beloved brothers in the holy ministry, now convened to consult the welfare of the church within our presbyterial bounds, I most earnestly recommend the nurture and tender rearing of this plant of the Lord’s planting. Never lose sight of it. Let it be the subject of your most fervent prayers and intercessions. Be its warm, undisguised advocates wherever you go. Throw all your influence into the scale in its favour. Let your people know that you are its decided, zealous friends. Put it into the hearts of the benevolent and the wealthy to give liberally of their substance whenever an occasion offers. And you will yourselves be astonished at the result of a few years patient, prudent, well-timed, vigorous efforts in this infinitely momentous concern.

“There is now a grand movement in the camp of Israel. Arise, and come forth to the help of the Lord against the mighty.

“Verily, this is not a time for lukewarmness and inaction. Never was a louder call addressed to the sympathy and the courage of the christian soldier:—never was a juster and more pressing demand made on the liberality of the rich and the pious.

“Happy the man, who, while he is prospered in business, knows how to bestow to the best account the fruits of his prosperity. Verily, he shall be prospered more abundantly in this life; and in the life to come he shall wear a brighter crown than all the wealth of created worlds could purchase.”

Learned men, like ingenious lawyers, can make a good plea, and say a great deal on the wrong side of the ques-

tion, so that a superficial observer might easily be carried away with the plausibility of their reasoning. As it respects Theological Seminaries, we deem it unnecessary to add much here. We cannot, however, forbear again to express our belief, that these institutions, so far from increasing the number of true teachers, will only fill the country with swarms of false prophets, as destructive to pure and undefiled religion, as the locusts in the land of Egypt were to the green herbage. We fear indeed, that not a single individual will ever come forth from these Seminaries, rightly qualified to promote the interests of Christ's kingdom. Since, in the first place, for young men to throw themselves on the charity of the people, to receive a splendid and expensive education at their cost, is such a complete abandonment of the principles of the gospel, that they must be very unsuitable instruments to enforce its most essential requirements. Were there only such teachers in the land, the country would soon become a moral wilderness: and, to speak in the same strain with Lyman Beecher, we should be more deplorably destitute of competent religious instruction, than any other christian nation under heaven.

For the Reformer.

[Communicated from a Correspondent in Connecticut.]

Messrs. Editors.—Having lately read several publications, in which are given an account of the plans and inventions of the Romish priests to get money out of the people, I was struck with the great similarity between their disposition and practices, and that of many of our protestant teachers in the present day. For, like the Romish priests, they can never get enough money out of the people; and, it is always solicited under the plausible pretence of doing good to their souls, and promoting the cause and kingdom of Christ. In illustrating this similarity, I will begin with that great champion Lyman Beecher. After having set forth the wretched and deplorable state of our country, for the want of his educated teachers, in all the false colouring that his ingenious head could invent, he says:

“And now, people of New England, and all who fear God; with these facts we appeal to your consciences whether it is not you

duty to give. We appeal to your hearts whether you are not willing to give, to *save* your country from ruin, and to save millions of your countrymen *from hell*. Are you a friend to your country? Behold her nakedness and spread over it the cover of charity. Are you friends to civil liberty? *Give*, that it may be rescued from a violent death, and a speedy one, by the hands of ignorance and irreligion. Are you patriots? Bless your country by uniting in the holy enterprise of converting a moral wilderness into a fruitful field. Are you fathers? *Give, that you may provide for your children at home and abroad, an inheritance incorruptible and undefiled, and unfading in heaven.*"

Did a Roman priest or Jesuit, ever show a greater thirst for money than this? or lay a greater stress on its efficacy in procuring salvation for the souls of men. Whatever Mr. Beecher's private opinion may be, with respect to the necessity of the merits of Christ for salvation, here is a public and full declaration, that if fathers will give their money plentifully, they will save millions of their fellow men from hell, and provide for their children, an inheritance, unfading in heaven. Surely this smells rather strong of the *old school*!

I will now give an extract from the *Guardian* of Dec. 1820, a periodical publication, printed at New Haven, (Con.) In a piece styled "Juvenile Charity Recommended:" the writer, after recommending to his young friends "immediately to cultivate habits of contributing to aid the Missionary cause, and to spare at least a few cents to the treasury of the Lord:" and giving some account of the situation of the heathens, in respect to salvation, whom we may help by giving our money, he calls on them "to look at some of the motives furnished, to induce to a compliance with this duty;" and then says:

"To one, inquiring what he must do to inherit eternal life, the Saviour said, *Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me.* The same Saviour demands some of our property, that *we may have treasure in heaven.*—Shall we not obey him, and spare a little of what he gives us, for so good a cause as the salvation of souls?"

This writer surely must have forgotten what Peter said to Simon the sorcerer, when he offered him money to purchase that gift and qualification which God only could give: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God." The various

plans and schemes of the priesthood in this day, for getting money from the people under pretence of promoting the cause of Christ, and the salvation of men, have no more foundation in the gospel, or in the practice of Christ and his apostles, than the schemes of the Catholic priests to get money to deliver souls from purgatory.—They appear to me indeed, to belong to the same system of speculation; and, in all probability, the money obtained and expended, will be of as little use.

I would ask, What right or authority has this, or any other writer to say, that the Saviour demands people to commit property into the hands of men, to carry into effect their expensive and ambitious plans. Christ directed the young man to sell his property and give to the poor, and the apostle made collections in the churches for the poor saints at Jerusalem; but no where in all the New Testament can an instance be produced, that either Christ or the Apostles required people to give their money, or made collections to assist in the promulgation of the gospel. When Jesus Christ sent forth his disciples to preach, he furnished them with no money, nor did he ever represent it as necessary to promote the kingdom of grace and righteousness on the earth. Whenever money is made an auxiliary for promoting the interests of the Redeemer's kingdom, it becomes emphatically the root of evil and the destruction of true piety, as experience has sufficiently shown.

I will next notice that grand Circular of Mr. Ward, the Missionary from Serampore, addressed to the people of the United States. After stating the great antiquity of the Hindoo religion—that the Veda was written before the time of David, and that this superstition, in one form or another, is now professed by 500,000,000 of the human family, &c. &c. he then proceeds to inform us, that Dr. Carey and his colleagues have commenced a native Missionary College at Serampore, for “illuminating India by its own converted and educated population.” In order to induce us to give our money cheerfully, he says, it will be much less expense to convert them in this way than by foreign missionaries; observing: “A native may be supported in this college for 45 dollars a year;” and asks, “to what higher purpose could a christian devote 45 dollars, than to prepare such an in-

teresting substitute in a heathen land?" He then adds: "to form a fund for giving in this College divine knowledge to the native evangelists, he has visited the United States," and concludes in this pathetic strain:

"By all that is degrading and deplorable in the present moral circumstances, and by all that is tremendous in the future prospects, of 150,000,000 of beings equally rational and immortal with ourselves—by the cries of all these dying infants—by the sufferings and whitening bones of all these pilgrims—by the anguish of all these victims of superstition on the swinging post, with their pierced tongues, their bleeding sides, their scorched feet—by the untimely deaths of all these unhappy beings drowned in the Ganges, and by the groans of all the dying on its banks—by the screams of these seven hundred widows convulsed with agony in the flames of the funeral pile, and by the tears and misery of the thousands of orphans surrounding these horrible fires—in the name of all these millions of interesting youths rising up in the most deplorable ignorance—of these 75,000,000 of females, soliciting human and divine knowledge at our hands—and of the whole population of India—in the name of the GREAT PHILANTHROPIST; and by all that is civilizing, moralizing, consoling and redeeming in Christianity—the Missionary from Serampore makes his appeal to all that is Christian in the United States; and present appearances indicate, that this appeal will not be made in vain."

This surely is a very high wrought appeal.—But is it a fact, that these Missionaries are as disinterestedly zealous for the salvation of those "poor heathen" as they pretend? I think every candid person, that will take the trouble to compare their professions, and their conduct, must say, No. They inform us, that a "native brother and his family, may live comfortably, for sixty-five dollars a year; but a Missionary with a thousand dollars a year, will often find himself straitened." This *vast* difference in expense, must arise from the extravagant living and attendance of the foreign Missionary, which the native brother lives comfortably without.

Mrs. Harriet Newell, that Missionary martyr, about whom there has been so much said in this part of the country, has given the most particular and candid account, of the magnificence of the buildings, and the voluptuous manner in which the Missionaries at Serampore live, that I have seen. It ought to be noted that the Missionaries have purchased a large real estate, at Calcutta and Serampore, and it seems that Dr. Carey has a house at each place. Mrs. Newell in her account, says:

"Yesterday afternoon we left the vessel, and were con-

veyed in a Palanquin through crowds of Hindoos to Dr. Carey's. Calcutta houses, are built almost entirely of stone. They are very large and airy. Dr. Carey's house appeared like a palace to us. He keeps a large number of Hindoo servants. We were affectionately received by the good Dr. Carey, at his mansion at Calcutta, and treated with the greatest hospitality. Imagine to yourself a large stone house, with six lofty spacious keeping and lodging rooms, with the same number of unimproved rooms below;—such is the building. Imagine a small bald-headed man of sixty; such is the one whose name will be remembered to the latest generation. He is now advanced to a state of honour, with six thousand dollars a year. We accepted his invitation to visit the Mission family at Serampore—took a boat, and, at eleven the next evening, reached the happy dwelling of these friends of Immanuel. Here peace and plenty dwell, and we almost forget that we are in a land of pagan darkness. This is the most delightful place I ever saw. Here the Missionaries enjoy *all* the comforts of life. Servants are numerous. The Mission-house consists of four large commodious buildings, Dr. Carey's, Dr. Marshman's, Mr. Ward's, and the common house. In the last, we are accommodated with two large spacious rooms, with every convenience we could wish. It has eight rooms on the floor, the two above mentioned, with two other lodging rooms, the dining hall, a large elegant chapel, and two large Libraries. The garden is large, and much more elegant, than any I ever saw in America."

Now if the sole object of these Missionaries had been honour and self-aggrandizement, could they have pursued any other course, that would have gained them so much popularity, and enabled them to wallow in such luxury and pride? It appears to me, there needs but the bare recital of the facts, to prove their motives to every candid thinking person.

There has been much, very much said about the great benefit arising to the "poor heathen children," from the schools which these Missionaries have set up, and especially from Dr. and Mrs. Marshman's. And there has been societies formed of little children in this country, for the purpose of raising money, to assist in defraying the expenses of these schools; and so infatuated have a number of parents been, within my acquaintance, that they

have considered all their small children, even those not a year old, as members of this society, had their names enrolled, and actually paid from half a cent, to a cent a week, to assist in educating those poor Hindoo children. Now let us hear what Mrs. Newell says about these schools, and no friend to Missionaries can dispute her statement. In speaking of them, she says:

“Mr. and Mrs. Marshman have large schools of English and half English children—about eighty in both schools. The boys are instructed in Chinese and other languages. These children all eat with us in the hall.” Here it seems is a regular boarding school, of the children of Englishmen who have come and settled here, for the purpose of traffic and gain, and who, no doubt are able, and do pay, a liberal sum for their board and tuition. Benedict in his history of the Baptists, speaking of the income of this school, as an apology, says, that “it belongs to the common cause,” and that “the whole family, as well as the boarders, eat at a common table.” A number of the principal Englishmen, and some of the Missionaries, have taken the Hindoo women to wife, and their children are called half English, and of course not heathen. Mrs. Newell in speaking of Mrs. Marshman’s part of the school, says; “Mrs. Marshman has a lovely school of English young ladies, where they are instructed in embroidery, working muslin, and various other things. Miss Susan Marshman of 14 is studying Latin, Greek, and Hebrew.” She says, “there is a charity school close by Dr. Carey’s, in Calcutta, supported by subscription, managed by the Baptist Missionaries, consisting of about 100 Portuguese children.” And do the people of this country, who have given their money, to educate the poor heathen children in India, indeed know, that such are the great Missionary schools there, and that not one heathen child belongs to them? Yet this surely was the case when Mrs. Newell was there; for although she says, that the Hindoos were as thick as bees, and gives a particular account of the schools, and what kind of children composed them, yet she says not one word about a Hindoo or heathen child belonging to any of them, which she surely would, had that have been the fact. Pray, what has embroidery, working muslin, studying Latin, Greek or Hebrew, to do with christianizing the heathen.

And now let me ask in the face of modest candour, whether Missionaries living in such princely style in the midst of a heathen land, and receiving the enormous sums, of from nine hundred to six thousand dollars a year to support their living, are entitled to belief, when they talk of their disinterested zeal for the salvation and christianizing of the heathen; when themselves declare, that a native brother and his family can live comfortably on sixty-five dollars a year? Were they sincere, surely, they would be willing to live thus comfortably, and then from the surplus of their great salaries, they might support at the rate of 45 dollars a year, as many Hindoos, as their new college would contain, and thus have saved the great Mr. Ward the danger, trouble, and expense of going to England and America to collect thousands of dollars for their support. But with these facts before us, surely comment is unnecessary.*

MARCUS.

* *Note by the Editors.*—To cap the climax of the proceedings of the three famous Missionaries at Serampore, it now remains for us to state from information lately obtained—that Carey, Marshman, and Ward, have, by a *solemn Act*, pronounced themselves *disconnected from, and independent of the Society in England*; and *declare the premises at Serampore, to be their own exclusive property*. They have cut off all the other Missionaries from any participation with them; four of whom have formed a separate union at Calcutta, styled the *Missionary Society, auxiliary to the parent Society in England*. This surprising procedure, has excited general disgust among the other Baptist Missionaries, and must astonish every one who hears of it. It is well known, that the premises, as well as these Missionaries themselves, have been considered as the property of the Society in England; who have expended thousands and tens of thousands on this splendid establishment—the extent and style of which, have exceeded the expectations of every one who has visited it. It appears, it presented a spectacle too tempting to these Missionaries, to be viewed as not their own; and in the face of the world, they have fully exhibited their true character, and put a blot on the plans of modern Missionaries, which it will be difficult to efface. Such a proceeding speaks for itself—and of the fact, the reader need entertain no doubt, though but few in this country are apprised of it, and those few are disposed to keep it concealed. How much has been said, and what applause has been rendered to these three Missionaries! But who now, except themselves, will presume to stand forth in their defence.

For the Reformer.

Although there is a great stir in the world at the present time, on the subject of religion, and much anxiety displayed to promote the profession of christianity—it appears extremely doubtful, whether the result will prove really beneficial in promoting the best interests of mankind. Multitudes of those who engage in the ministry, and go forth “compassing sea and land” under pretence of spreading the gospel, are but blind leaders of the blind. Instead of being, as they pretend, the heralds of salvation, they are doing nothing more than following a trade like the craftsmen at Ephesus, who made shrines to an image. Image worship is not now the fashion: but how many likenesses of heavenly things are invented under a variety of refinements, whereby mankind are deceived! Every religious invention that is formed by the wisdom of man independent of the spirit of God, is nothing better than an image: and he that bows with adoration to the invention, is no more than an image worshipper, and falls short of rendering unto God that homage whereby alone man comes into a state of acceptance.

In the dispensation of God’s providence, we see that good is sometimes brought out of evil; but this makes nothing in favour of the authors of the evil. “Shall we continue in sin that grace may abound?—God forbid.” Joseph’s brethren were not a whit the less wicked, because God turned his captivity into a blessing; neither is he that makes a trade of religious instruction, any the better, because God may sometimes cause his divine light to shine upon the minds of some who sit under such instruction. The *spirit of God* is the fountain of all *true* religion: every man who receives his religion from this fountain, and does not intermingle the muddy waters of Babylon in their variegated forms and transformations with it, stands in the redemption and regeneration that comes by the gospel of Christ; having known experimentally, “the power of God unto salvation.” Now while many are crying, lo here he is, or lo there he is, he that has the love of God abounding in his soul, feels an ardent solicitude, that all may come under its holy exercises, that patience may have its perfect work, that whether they have been of this party, or that party, they may, leaving the things that are unprofitable behind, be yet ena-

bled to work the works of righteousness; and thereby come to know the fulfilment of the prophetic declaration, which results in "quietness and assurance forever."

LUCIUS.

—♦—
For the Reformer.

ON FREE MASONRY.—NO. III.

But there are other features in the two subjects of contrast, which, in the view of the unprejudiced mind, are sufficiently prominent, to enable it clearly to discern and appreciate the excellency of CHRISTIANITY. The first I shall notice is, that

FREE MASONRY,

notwithstanding it professes to unite all *on the level*, does still retain those *insignia* and *titles of pre-eminence* that are too manifestly opposed to the spirit of humility and equality—titles which belong to God alone, and when applied to *worms of the earth*, are no less than idolatry and blasphemy. Such are *Worshipful Master, Right Worshipful Grand Master, &c.* ELINT, one of the friends of Job, had an awful apprehension of the criminality of such a practice, when he thus expressed himself: "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away."

CHRISTIANITY,

on the contrary, inculcates in men, a self abasement and meekness which would tremble at receiving such adulation; as well as a fear of God absolutely withholding them from giving it to mortal man, "whose breath is in his nostrils." For although many professing Christianity in this corrupt age of the Church, scruple not to give and receive the flattering titles of *Reverend* and *Right Reverend*, yet the genuine Christian will never aspire to, much less attribute to his fellow men, the honour which belongeth exclusively to the Most High. The Saviour expressly commanded his disciples not to be called masters; telling them, "one is your Master, even Christ; and all ye are brethren."

The second incongruity worthy of notice, which has its origin in a love of the honour that cometh from man, is, the ostentatious display both in their writings and processions, of their deeds of CHARITY; for

FREE MASONRY,

that it may attract the attention of the world, like the *Pharisee*, is too apt to blazen forth its Benevolence, and notwithstanding the hand of help may be opened in secret, yet it takes care, at

CHRISTIANITY,

teaches the true source and motive of Benevolence—the "Love of God shed abroad in the heart." When it pleased HIM to combine in man the numberless frailties of earth with the mysterious

convenient seasons, to "sound the trumpet" of self-praise, as though a plain and obvious *duty* incumbent upon all men, were not sufficiently rewarded by the internal consciousness of Divine approbation; which never fails to be the portion of the truly charitable, the streams of whose bounty, continue to flow on in humble and invisible channels, until brought to light by the gratitude of the recipients, or by the Judge of all the earth, in the day of retribution. Self-applause and the desire of public praise, on account of the *duty* of Beneficence, is unbecoming, either in an individual, or an association of men.

emanation of himself uniting us to heaven, he made provision for our probationary term of existence, by the twofold bond of *Charity*, and *Brotherly Love*, the former binding us to God, the latter uniting man to man; thus as with a girdle compassing us about, and fortifying us against the wants, the trials, and vicissitudes attached to our nature. His unalterable decree has gone forth, that mutual wants shall require reciprocal aid, and in this respect, "self-love and social" should ever "be the same."

The nearer we approach to the perfection of our nature, the more convinced do we become of the necessity and value of this "twofold cord." He who infringes the *Law of Love*, inevitably suffers a penalty proportioned to the degree, either at the hand of his fellow man or of his Creator.

And this brings me to another subject of peculiar magnitude relative to *Free Masonry* and *Christianity*, namely, the *custom of War*, in which the inconsistency of the former is but too manifest.

FREE MASONS,

while their By-laws forbid animosity and contention among themselves, and strictly enjoin the practice of brotherly love; while they profess to embrace in the arms of fraternal affection all Masons throughout the world: do nevertheless, advocate *national wars*, and enrol themselves under the bloody banners of the Potentates and Rulers of their respective countries, *Masons* against *Masons*; thus laying waste their most precious testimony, the only durable *key stone* of their arch.

In this respect they are more culpable than mankind in general, whose obligations may be

CHRISTIANS,

believe that wars and fightings are not only unnecessary among individuals and nations, but diametrically opposed to the nature of their profession, and the precepts and examples of their Holy Head, who had all *power* to crush a host of enemies, but restrained that power and "gave his back to the smiter, and his cheek to them that plucked out the hair," in order that he might institute and establish the practice of forbearance and patience, of self-conquest and love to enemies; the only *possible* means of promoting and ensuring "peace on earth." And this Divine rule admits of *no exceptions*, acknow-

considered less binding. And it must be obvious to any reflecting Mason, that in the character of a warrior, he places himself in a dilemma, from which it is impossible for him to extricate himself with honour, either to his country or to his craft. For if, during the conflict with his enemy, a word or signal discovers him to be a Mason, he is bound to spare his life, how dangerous soever he may be as an enemy, and by so doing, he necessarily forfeits his honour, as a soldier. But if he kills him, he violates the Masonic obligation and imbrues his hand in the blood of a *Brother*. What a field for animadversion opens here! but as brevity is my object, I will just propose to the Masonic reader, especially if this view of the subject is new to him, to ponder it coolly and dispassionately; and am not without hope that he will see the necessity of beating "his sword into a ploughshare, and his spear into a pruning hook," rather than be exposed to so distressing an alternative.

ledges no earthly power as having a right to modify it, for the purposes of ambition, resentment of national insult, or even for the plausible purpose of national defence. The true Christian differs herein from all others, and, influenced by the purest philanthropy, has the *fortitude* to suffer every injury and privation for the sake of universal peace, which he is well convinced is the greatest blessing to the human family—for whose welfare he can even lay down his life in imitation of his glorious EXEMPLAR.

All the efforts of *Masonry* backed by the combined exertions of PEACE SOCIETIES, however specious they may seem, will be found to be utterly futile, so long as they continue to admit the necessity of war under any circumstances whatever. And it would not be difficult to prove that even professing *Christendom*, while engaged in carnal warfare, and wrapped "in garments rolled in blood," is but "*vox et præterea nihil*:"—"Has a name to live, but is dead."

I have thus, in a very cursory manner, noticed the inconsistencies of *Masonry*, contrasted with the uniformity of *Christianity*, in which I trust I have been actuated by pure motives—being fully persuaded that in proportion as mankind suffer themselves to be operated upon by the LIGHT OF GOSPEL TRUTH, they will reject all lesser lights; and Christ will become to them all in all.

CANDIDUS.

For the Reformer.

I was in hopes the essays of "Candidus" on *Free Masonry*, would have pointed out its various evils, and exhibited to the juvenile mind the Charybdis' and Scyllas' which have stranded, or engulphed the virtue and innocence of thousands of her votaries. But "Candidus" ap-

pears to make the attack and to conduct the siege in so inefficient and temporizing a manner, as to invite the belief, that he is either labouring under apprehensions as to the propriety of his essays, or participating in unwarrantable fears at their consequences, or why not at once disclose the immorality and dissipation which invariably attend the board of "refreshment!" From my own experience and observation, I testify that we have no greater school for the promotion of licentiousness, libertinism and dissipation, than that which opens upon the nightly closing of many of the lodges. The inebriating glass is received at the lips of the weak and unwary under the full conviction, that the mantle of secrecy is to cover every act committed within the enclosure of the lodge. Songs of the most indecorous kind are chanted by the social *wine-warmed brother*, to the evident gratification of some of those, who on other occasions, would appear covered with shame and confusion—but the impressions of secrecy divest those demoralizing scenes of their deformity, and familiarize the once innocent mind, with obscene jokes, and intemperate characters. The "Grand Chaplain," aware of the improprieties of the table, and the dignity of his profession, seldom if ever graces the "festive board" with his approbating presence. Were it not for those nightly orgies, Masonry would soon lose her charms, and our lodges their visitants.

Where can we find the religious Christian who passes the portals of a lodge, to participate in the disgusting forms and puerile ceremonials that there obtain? In my long intercourse with the fraternity, I have never observed the *morals* of an individual improved by any of their deeds; but am drawn to the irresistible fact, that many, very many, have greatly deteriorated, and may date their departure from the paths of rectitude at the reception of their masonic obligation; than which none can be more opposed to the divine precepts of Jesus Christ, and the universal spreading of his blessed gospel. How often do we see their oath violated in the over-reaching of one another, in the destruction of their fortunes from endorsements given under its imposing sanctity: while on the other hand, from the natural tendency of the oath, we have every reason to believe, that the stream of equity is often obstructed in our courts of justice by that tie which

may exist between the juror and plaintiff, or the defendant and juror as masons. Many of those otherwise inexplicable decisions of jurors, can no doubt be traced to this reprehensible predilection. There certainly was never a more levelling, corrupting institution—it “unites men of sense, knowledge and worthy qualities,” with those of weak intellects, uncultivated minds, and dissolute habits. How we are to know that the founders of the institution, “were men of unblemished life and conversation, and devoted to useful science, and the practice of benevolence, &c.” I cannot tell, as the whole of our knowledge concerning it, is handed down by tradition, and is therefore as likely to be erroneous and exaggerated, as is the knowledge of Mahometans concerning their founder. To believe that by masonic means, “the arts and sciences, and *above all* the Holy Scriptures, and with them the knowledge and worship of the *one God*, have been in a good measure preserved amidst the general idolatry and ignorance of mankind, during a long series of time,” requires more credulity than falls to my portion. I cannot for a moment entertain the idea, that so polluted a channel would have ever been selected by infinite power, goodness and wisdom, to convey to us the writings of his inspired penmen, much less to instruct us in the all important knowledge and worship of *himself*.

JUSTITIA.

[We did not expect that the spirit of Lyman Beecher, would so soon utter its plaintive sonnets at the south, in order to awaken a zeal in that section of the country for engaging in the manufactory of ministers. The following is extracted from a communication published in the *Evangelical and Literary Magazine*, edited by J. H. Rice, a Presbyterian minister, at Richmond, Virginia.]

“We have said there are fifty young men within the bounds of this Synod, who with proper assistance might become able ministers of the New Testament, but for want of such assistance, are left to languish in obscurity; and their services are lost to the church. A young man who has devoted his heart, and would gladly, were it in his power, devote his talents to the service of God; turns an eagerly expectant eye to the Synod’s board of education. But alas! what a disappointment! Instead of meeting the expected encouragement, he learns with mortification that the aforesaid board is, in fact, little more than a name, that its whole amount of funds, according to the Treasurer’s report last fall, would not have afforded him support for one week. What may have been done towards

replenishing the treasury, since that time, we know not. The different churches can, no doubt, call to mind what they have done—and we fear they will find it but little.

“In fine, I would repeat that our country is deplorably destitute of religious instruction, and at present there is no rational prospect of a suitable supply. On these facts we would found an earnest, urgent, importunate (and we care not should it be regarded as a clamorous) appeal, to Christians of our own denomination in particular, and to the pious and benevolent in general, to cast their offerings into the treasury of the Lord, and assist in educating pious and promising young men for the gospel ministry.”

“A Correspondent,” says the Editor of the *Boston Recorder*, “proposes that something should be done immediately, to induce the churches and religious societies in New England, to employ those ministers who are already prepared to preach, as well as to raise up others. He states, that there are very many of this description—men of talents and piety—who cannot find employment.”

From the Wesleyan Repository.

A Comfortable Subsistence.—“The Gospel Herald,” published in the City of New York, states that a Doctor of Divinity, with a common sized family, resident in that city, declared not long since, to his congregation, that he “*could not maintain his family* with his salary of 2,500 dollars per year;” which, allowing 365 days to the year, is *seven dollars a day*, wanting a fraction! His salary was accordingly raised to 3,500 dollars, and with presents and perquisites, now amounts to 4,000 dollars!!!

So much for following Him who *had not where to lay his head*—for preaching Christ crucified. Is not this Doctor in a fair way to win the prize by keeping his body under?

Union of Churches.

The General Assembly of the Presbyterian Church in the United States, and the General Synod of the Associate Reformed Church, during their last sessions in this city, respectively adopted a plan to effect a union of the two communities which they represented, and it is expected that at the next meeting of the Judicatories, the union will be consummated.

It is proposed by the United Foreign Missionary Society of New York, to establish a separate fund for the education of Heathen youth, in those branches of science that may render them useful as missionaries, or as officers in civil government. [*Boston Recorder.*]

Curious proof of Conversion.—About the conclusion of the peace of Ryswick, the noted Theorouet died at Montreal. The French gave him Christian burial in a pompous manner; the priest who attended him in his sickness, having pronounced the poor Indian to be a true Christian; “for,” said he, “while I explained to him the passion of our Saviour whom the Jews crucified, he cried out, O! had I been there, I would have revenged his death, and brought away their scalps.” [*Union.*]

From the New Bedford Mercury.

The Fourth Commandment.—In the House of Representatives of Connecticut, May 27, an Act for the observance of the Sabbath was taken up and debated. Mr. Welsh said, that we had begun at the wrong end of the Commandment—we should enforce that part of it which directs us to labour six days before we enforced the keeping of the Sabbath.

For the Reformer.

[Communicated from Massachusetts.]

False Prophets contrasted with the Apostle PAUL.

In sable robes with serious faces,
They mount aloft to highest places;
An hour or more employ their tongues—
Weary the throng...exhaust their lungs.
"Bring forth your worldly wealth," they
cry,
"And barter for the joys on high!
"Treasure bestow with liberal hands,
"To save the souls in heathen lands.
"Support our Missionary plan;
"Reverend divines this scheme began,
"But all must fail if you withhold
"The needful silver and the gold.
"Does Christ for aid his hands extend!*"
"And will you not His cause befriend?
"Your choicest idol, gold, resign,
"For heavenly wealth, and bliss divine!"
"I seek not yours, but you," said Paul,
"Freely I preach to great and small;
"Silver and gold I do not crave,
"But all the world I long to save.
"These hands my earthly wants supply:
"My crown of glory waits on high.
"As thus I follow Christ my Lord,
"Walk in my steps with one accord."

Beware of prophets false and greedy;
Those ravening wolves who rob the
needy—

Who seek pre-eminent to shine,
And dare assume titles divine!
Disguised like sheep, they seize their
prey;

The wretched flock are borne away,
Deceived and fleec'd by selfish men,
Whose godliness is worldly gain.†
'Tis by the fruit the tree we know;
Nor grapes or figs on brambles grow.
Tho' long and loud in formal prayer,
Their fruits designate who they are.

'Tis not by money, might or power,
Hirelings who sermonize their hour,—
Nor all the men-made priests combin'd,
Can renovate the carnal mind.
The power and grace of God alone,
Can win and melt our hearts of stone,
And save the world from sin and guilt:
Employ O Lord, whoe'er thou wilt.

Ye whom the Lord hath sent to preach
His great salvation, we beseech,
Like Paul make Christ your trust and
guide,
And all your wants will be supply'd.

H. N.

* See "The Reformer," vol i. p. 158.

† 1 Tim. vi. 5.

We are not surprised at the fierce attack, made on this work by a Doctor of Divinity in this city, in one of our daily papers. He has exercised as much moderation as we could expect, considering the schemes and ambitious plans in which he is engaged, and the manner they have been portrayed in the Reformer. He may here be informed, that he has entirely missed his mark, in regard to the writer of the communication which called forth such a display of his zeal, both against the supposed writer and this publication. Should he think proper to come forth again, we shall consider ourselves at liberty to bring him more fully into public view, in order that it may be better determined, whether he is "retrograding" in religion, or whether he has ever had any to retrograde from. We are not disposed to bear heavily on an individual, but it is an old maxim, that those who live in glass houses, should not throw stones.

* * * A communication received from Stanford, N. Y. shall be attended to in our next number.

Candidus having concluded his essays on Free Masonry, it is our wish to decline publishing any thing further on the subject.

* * * James V. Seaman, Bookseller, No. 296 Pearl Street, New-York, is Agent for the Reformer in that City.

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